THE

Recantations as they were seuerallie pronounced by VVylliam Tedder and Anthony Tyrrell: (sometime two Seminarie Priests of the English Colledge in Rome, and nowe by the great mercie of almightie God conuerted, vnto the profession of the Gospell of Iesus Christ) at Paules Crosse, the day and yeere as is mentioned in their seuerall Tytles of theyr Recantations.

VVith an Epistle dedicatorie vnto her Maiestie, and their seuerall Prefaces vnto the Reader, contayning the causes that mooued them to the same.

AT LONDON,
Printed by Iohn Charlewood and VVilliam Brome, and are to be sold by Thomas Gubbin, dwelling in Pater-noster Rowe, at the signe of the Gryffin. Anno. Domi.
M. D. LXXXVIII.

DIûa potens cuius decantant Sydera laudes,
Quæ tibi dante Deo regia ſceptra tenes.
Pro te pugnantem crûdelis ſenſit Hiberus,
Quiq; domi volûit te ſpoliare, Deum.
Sceptra tibi ſed firma manẽt, et firma manebũt,
Es quoniam fælix te protegente Deo.

To the moſt noble, vertuous, and gracious Princeſſe, Elizabeth by the grace of God, Queene of England, Fraunce and Irelande, defendreſſe of the fayth. &c.

Your Maieſties two late conuerted Subiects (from Papiſme, vnto the profeſſion of the Goſpell of Ieſus Chriſt) Wylliam Tedder & Anthonie Tyrrell, wyſh long health and a moſt proſperous raigne, and finally the eternall health of body and ſoule with Ieſus Chriſt in the worlde to come.

(*.*)

NExt vnto the infinite mercie of almightie God (moſt gracious Soueraigne) We haue to thanke your Maieſtie that We liue, not onelie this ſhort and tranſitorie life, Which is but a paſſage vnto death: but ſo to liue, that We may die to liue for euermore. For What other aſſurance haue We of eternall life, but to die in the true faith of Ieſus Chriſt: of the which, Whoſoeuer maketh Wracke, it cannot bee but hee muſt perriſh euerlaſtinglie. Howe miſerablie We haue beene toſſed on the ſourges of ſchiſmes & deuiſions, howe ſore We haue beene ouerwhelmed With the Waues of hereſies, and ouerflowen With the floods of Idolatrie and ſuperſtition, howe vnnaturallie We haue beene carried away from our dutifull allegeance, and howe miraculouſly We haue beene brought home againe: your Ma. in viewing this ſhort diſcourſe that followeth, in part may vnderſtand. And ſince it hath pleaſed God to conuert vs vnto his trueth, and your highnes to pardon our offences and trecheries paſſed, We can not doubt, but behauing our ſelues like true and perfect penitents vnto almighty God, and dutifull Subiects vnto your highnes: You Will vouch-

safe to protect vs for the time to come, against all our enemies and aduersaries whomsoeuer. In hope whereof, wee haue presumed to present your Maiestie (as a Newe yeeres gift) the first fruites of our repentaunce, beseeching God so to endue vs with the gift of perseueraunce, that we may fructifie better for the time to come. And thus beeing loth to offende your Maiestie with manie words, most humbly crauing pardon for this that wee haue doone, wee ende with our humble and hartie prayers, that your Maiestie may long liue and raigne ouer vs, to the setting forth and aduauncing of Gods most holie worde, comfort and consolation of all good Christians, and confusion of Antechrist and all his adherents, whereunto vnfainedlie we saie

Amen.

Your highnes most humble
and dailie Orators.

William Tedder.
Anthonie Tyrrell.

THE
Recantation made at
Paules Croſſe, by William Tedder
Seminarie Prieſt, the firſt of December,
Anno. 1588.

PSALME. 118.
Impulſus euerſus ſum vt caderem, et Dominus ſuſcepit me.

I was ſore ſhaken that I was like to fall, but the Lord hath vpholden mee.

VVherunto is adioyned: The recantation or abiuration of Anthonie Tyrell, (ſometime Prieſte of the Engliſh Colledge in Rome,) pronounced by himſelfe at Paules Croſſe the next Sunday following, in the ſame yeere.

Seene and allowed according to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode, and VVylliam Brome. Anno.
Dom. 1588.

THE

Recantation made at Paules Crosse, by William Tedder

Seminarie Priest, the first of December, Anno. 1588.

PSALM. 118.

[illegible] Domi-
nus [illegible]

I was sore [illegible] that I was like to fall, but the Lord hath ypholden mee.

VVherunto is adioyned: The recantation or abiuration of Anthonie Tyrell, (sometime Priests of the English Colledge in Rome,) pronounced by himselfe at Paules Crosse the next Sunday following, in the same yeere.

Seene and allowed accordyng to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode, and
VVylliam Brome. Anno.
Dom. 1588.

To the Christian Reader.

BEfore you come to the reading of this my recantation, I thought good to aduertise you, first of the cause that moned mee to publishe it in print, which is the satisfaction of all my Countreymen. First, of them that were present at the pronouncing of the same, for though they did heare mee speake in that place where I did vtter it, yet hearde they not all that heere is sette down, for the shortnes of time caused me to omitt that which I did. Secondly, I haue added something more then was in that copie: such are moste of the authorities noted in the margent, out of the Scriptures, and certaine verses, which heere I haue put downe. Thirdlie, I thought it not sufficient to haue pronounced it in one place: I know it had beene sufficient for the assembly there present: But, my desire is, that all her Maiesties Subiects whersoeuer, though they heard me not, shold haue if it please them, a copie of my Recantation in theyr hands. First to peruse for their satisfaction. Secondly to prayse God for myne effectuall conuersion.

I am nowe to entreate the Christian Reader, not to consider so much the stile wherein I haue written it, as the affection wherewith I did write it: and when you haue seene the same, I beseech you to pray God to continue me in that good worke, which his maiestie hath begun very gratiously in mee.

Your harty welwiller
William Tedder.

¶ The Recantation of William Tedder Seminarie Prieſte, pronounced by himſelfe at Paules Croſſe, the firſt of December. Anno. 1588.

(∴)

ALthough euen from my childehoode in a manner, I haue bëene noſeled vp in the faith or rather error of the Church of Rome, (bothe my Parents bëeing vehemently addicted to ỹ ſame) Yet my fault was ſo much the greater, becauſe I did not onely obſtinatlie, but alſo in a manner deſperatly perſiſt in that Synagogue againſt mine owne conſcience. For I was alwaies diſtracted in minde with doubts of the greateſt points of that Religion. As of the Popes his authoritie. The doctrine of tranſubſtantiation. The preſumption of frëewill. The fancy of purgatorie. The derogatorie ſacrifice of the Maſſe, and ſuch like. In the which opinions I waded ſo far, that if the helpe of the Lord GOD had not beene at hand, it had bëene to mine vtter ruine and confuſion.

But ſëeing it hath pleaſed God to call mee backe againe, I will ſay as Dauid ſaid: If the Lord had not helped me, it had not failed but my ſoule had beene put to ſilence. *Pſal.94.*

Againe, I was in greater faulte, for though I thought they could prowue theſe Articles by authoritie of Counſelles and Fathers, and as they beare men in hand by good reaſons, yet could I finde not ſo much as the grounde of one worde for them in the holy Scriptures. And thus bëeing ouerwhelmed with ſo great waters, I was conſtrained to ſay with the Prophet: I ſticke faſt in the deepe myre where no grounde is, I am come into deepe waters ſo that *Pſal.69.*

the floods runne ouer mee.

Three causes there were which kept me so long in mine obstinacie and errors, which being compared with the cause of my returning againe, are of no force at all, because they were foolish and of men: the other, was onelie of God, whose thoughts are not as the thoughts of men.

The first of these causes which turned me so farre from the waie, was the great delight that I had in the studie of Naturall Philosophie. And in this point I was perswaded, that I shoulde more profit in the partes beyond the Seas, then here at home in mine owne natiue Countrey, and therefore, partlie by the instigation of my Father, and partlie for the desyre that I had to see forraine Countries, and most of all for the loue that I bare vnto ỹ studie of Philosophie, I repaired vnto the Countries beyond the Seas, little considering the daungers that might ensue thereof, as the displeasure of God, the displeasure of my gracious Prince, and the offence of all my Countreymen.

The second cause, was the feare of worldly shame and tẽporall discredite, for I feared that then, which I finde nowe to bee true: which is, that they which were once my frændes, would become my mortall enemies, which by experience I know. I did not consider then, or els I cared not for that sentence of our
Luk. 12. Sauiour: Euery one that confesseth me before men, the sonne of man shall confesse him before the Angels of God. And hee that denyeth mee before men, hee also shalbe de*ni*ed before the Angels of GOD. This was the cause that made mee to take a preposterous waie, turning all things to mine own credit, when I should haue turned them to the glorie of al-
Matt. 6, mightie God, for our Sauiour saith: First seeke the king-

dome of God and the righteoufnes of the ſame, and all other things ſhalbe giuen vnto you. Thus thinking to get credit by mine obſtinacie, I did loſe the fauour of God, the loue of my Soueraigne ỹ Quéenes moſt excellent Maieſtie, and the good will of all true ſubiects, which I hope to recouer againe, by this my free Recantation, and my further conuerſation from henceforth in my Countrey.

The third cauſe, was the tickling of vaine glorie, and this cauſe I am ſure doth detaine moſt of the contrarie ſide in their peruerſe obſtinacie, howſoeuer they bragge that they ſeeke nothing by their dealings but the glorie of God. For, I was not moued a little to ſubmitt my ſelfe to her Maieſties mercie, and to embrace the knowledge of the true fayth, ſeeing the wicked counſell and deuilliſh deuiſes of the Pope and his Children, againſt the Quéenes moſt excellent Maieſtie, and our moſt déere Countrey. Which counſels I thought they woulde neuer haue put in execution. But when I ſaw that great practiſe come to paſſe, I meane ỹ inuaſion of this Land, God ſo moouing me (as hereafter I will manifeſt) I thought vtterlie to forſake them, although couertlye for vaine gloryes ſake I continued a while amongſt them. I thought it then a goodly thing, and woorthy of commendation for mee, to defend an euill cauſe by probable reaſons. Yet I knew it was an hard thing for Anaxagoras to proue that Snowe was blacke, or yncke white, and for me to proue light to be darknes, or darknes to be light. For it is written, I wyll deſtroy the wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent. 1. Cor. 1.

But now, ſeeing it hath pleaſed almighty God, to call me to the knowledge of his trueth, in deteſtation of this vaine glorie, I will saie with the Apoſtle: Si 2. Cor. 11

gloriari opartet, quæ infirmitatis meæ sunt gloriabor, that is, If I must needes boast, I will boast in mine infyrmitie. And againe, *Libenter gloriabor in infirmitatibus meis, vt inhabitet in me virtus Christi:* that is, I wyll gladlie boast in mine infirmities, that the power of Christ may dwell within me. Thus haue I brefely declared the causes which draue me out of the waie, and caused me to delight in vanities, and follow lyes so long, that if Gods grace had not beene, I had been cleene cast awaie. But, now I saie againe, *Impulsus euersus sum vt caderem et dominus suscepit me,* I was sore shaken that I was like to fall, but the Lorde hath vpholden mee.

2.Cor.12

Psal.4.

Psal.118

But heere you will aske mee the cause of so suddaine a change: I aunswere, that I knowe no other but the grace of almightie GOD, the which worketh when and as it pleaseth him. This grace haue I often refused for the causes before alledged: me thought I heard him saie vnto me dailie, *Ecce sto ad ostium et pulso,* Behold I stand knocking at thy dores. Yet was I not ashamed to thrust him out, and to let in his aduersarie the deuill. I heard him cry within mee, *Aperi mihi soror mea, amica mea, Columba mea, immaculata mea, caput meam plenum est rore, et cincinni mei guttis noctium:* Open vnto me my sister, my friend, my Doue, my vnspotted, my head is full of dew, and my locks with the droppes of the night. I heard him giue me these louing titles, but I refused him & gaue him this aunswer: *Expoliaui me tunica mea, quomodo induar illa? Laui pedes meos quomodo coinquinabo illos?* I haue put off my coate, howe shall I put it on againe? I haue washed my feete, howe shall I defile them againe? Thus continued I, vntill hee by his grace so sweetly and forcibly preuented me, that whether I would or not, at length hee compelled my rebellious

Apo.3.

Cant.5.

Ibidem.

wyll

wyll to obey. So that I which once did so little account of the true and auncient faith, that I counted it for an heresie: now I see evidentlie, that without the same there is no waie to salvation.

Therefore, if ever you pittied anie mans case, I beseech you have compassyon upon mine, considering that it is a thing incident to mãs nature to erre and to sin, but to continue and persist in it, is the parte of the devill. I freelie do confesse & acknowledge that I have sinned against God, my Prince, and my Countrey, as a man whose nature is prone, & the thoughts of whose hart is alwaies bent to mischiefe, I persisted in mine errours a long time, as one that followed the suggestions of the Serpent, rather then the inspirations of the spirit of God. But by his motion, I am returned againe to the sheepfold of Christ. Wherfore I request you all, for the tender mercies of God, that you would receive mee that returne againe, following the steps of our Saviour: who disdained not to receive Publicans and sinners: who left 99. sheepe in the wildernes and went to seeke one that was lost. I have bẽn like the prodigall Son, which lewsely and wantonlie spent his portion in ryot & lustе, and was compelled to eate such meate as the Hogges did. All this have I donne, I have spent that Talent which God gave me, in maintaining the harlot of Babylon, in upholding the chaire of pestilence, I meane the Church of Rome, I have fed my selfe with the swill and dregs of mens inventions and traditions, forsaking the fountaine and fode of Gods worde. All this I have donne: but at the last bẽing by hunger compelled, I cryed out with that prodigall child, saying: *Pater peccavi in cælum et coram te, iam non sum dignus vocari filius tuus:* Father I have sinned against heaven and before thee, I am not woorthy to bee called anie more

Gen. 6.

Luk. 15

Luk. 15

more thy Son. This confession moued his Father to compassion, who louingly embraced him, receiued him willinglie, and cherished him tenderlie. So I desire you not to refuse me, though I come late home, receiue me againe, and haue cõpassion. For our Sauiour Christ saith, *Beati misericordes quoniam ipsi misericordiam consequentur*, Blessed are the mercifull for they shall obtaine mercie. And truely to haue compassion is a thing wherein a man doth followe the example of almightie GOD, for Christe himselfe doth say, *Estote misericordes sicut pater vester misericors est*, Be you mercifull as your Father is mercifull. Receiue me I beseech you which was a fugitiue, as one that repenteth, as one that desireth rather to bee an abiect in Gods house, then to dwell in the Tabernacles of sinners. His name therefore who hath so mercifully called me, be blessed for euermore.

Matt. 5.

Luke. 6

Psal. 84.

But nowe I will come to the purpose, that is, to recant and renounce such errours, as heeretofore I haue maintained, desiring God, that as it hath pleased his heauenly goodnes to giue me the grace to forsake them, so it would also please him, to giue me the gift of perseuerance to continue, that I may no more fall into them againe.

You knowe it is the nature of the Serpent, to keepe his head whole though he put his body in danger for the defence of the same: but, if a man once bruse his head, he can no longer endure against him but he must of necessitie die. And I can no better cõpare the huge and weldie masse of Papistrie to anie thing, then vnto a Serpent, therefore in renouncing of it I will begin with the head.

The first Article of the Pope.

The Papists do think, and I did thinke the same, that the Pope was Christ his Vicar, and supreame head of the vniuersall Church heere vppon the earth militant.

militant. This Article beeing mightily vpholden, and stoutly defended, they thinke none other of their Bulwarks can be shaken. They thinke also that hee hath such a prerogatiue, that he cannot erre, whereof ryseth this presumption in deposing of Princes, degradation of Bishops, excomunication of all sortes of people without respect, and of most light occasion.

Hereof hee presumeth to prescribe Lawes to the whole Church, the which forsoth without his dyspensation must be inuiolable, *Sub pena excommunicationis*. And whosoeuer doth breake them, if it be Emperor, King, Quéene, or what Prince soeuer, he must be deposed, such wickednes hath he practized against the Quéenes most excellent Maiestie, to his vtter shame and confusion, that the Prouerbe may bee fulfilled, God sendeth a shrewde Cowe short hornes. But his holines, if it please you, is not cõtented with this: hee chalengeth to himselfe so great a prerogatiue, that hee wyll make and deface Articles of the Fayth at his owne will and pleasure. *Quia Dominus Deus noster Papa.* Hereof it ariseth, that in that Synagogue, scarce any of the Laye people can tel what they beléeue: for beeing asked a reason of their faith, they saie nothing els, but thus beléeueth ỹ Churche, thus saith the Pope. Whereas in deede, the reason of our Faith should be taken from the word of God, for as the Psalmist saith: *Omnis homo mendax*, Euery man is a lyer. And therefore it shal suffise me that the Pope is a man, and consequently a lyer, and may not onelie erre, but also hath already erred, which if I desired not to be briefe I woulde prowe, vnles by thys his supreame vsurped authority he be deified or made a God, which thing to confesse is not onely impudencie but also intollerable blasphemie. I therefore doe heere vtterly detest, abiure, and renounce him, with

Gratian.

Psal. 116

all his excommunications, interdictions, suspentions, degradations, depositions, irregularities, and a thousand such like trifling thunderbolts. I pronounce also his doctrine, not to be according to ỳ holy Scripture, but contrarie vnto it, and therefore I do freely and ioyfullie recant it, thanking GOD that it hath pleased his diuine Maiestie to deliuer mee from the slauery of that Tyrant, desiring him also that I may not fall into his subiection againe.

2. Of the Masse.

Nert vnto this is their blasphemous doctrine of their Propitiatorie sacrifice, which they cal the sacrifice of the Masse. This Masse I once did deuoutlie thinke vpon, hearde with great attention, and with great reuerence I did celebrate, onelie because I thought it was indeede a sacrifice, propitiatorie both for the liuing and the deade: when as the Scripture plainlie testifieth, that *Christus semel pro peccatis nostris mortuus est, iustus pro iniustis, vt nos offeeret Deo, mortificatos quidem carne, viuificatos autem spiritu.* 1. Pet. 4. Christ once died for our sinnes, the iust for them that were vniust, that he might offer vs vp to God, mortified in flesshe, but quickned in spirite. Yetherto also doth all the Epistle to the Hebrewes tende. It was also commaunded the High Priest in the olde Law, that hee shoulde enter into *Sancta Sanctorum* but once in the yeere, which similitude the Apostle, in the same Epistle, applyeth vnto ỳ onely sacrifice which Christ offered for our sins vpon the Crosse. The which because he hath once done, I think it vnlawful to haue any more propitiatorie Sacrifices then that one of our Sauiour Christ. And therefore that which they call the propitiatory Sacrifice of the Masse, I thinke it rather to be a derogatorie blasphemie to the passyon of Iesus Christ. And for that cause I denie that either it is a Sacrifice, or available for the lyuing, much

much lesse for the dead. I doo also from henceforth vtterly denounce it to be wicked, and an Idoll.

Transubstantiation, a terme inuented in the Laterane Counsell, vnder Pope Innocentius the thyrde of that name, to establish an other error as grosse as it selfe, that is to say: The Reall presence of Christe his bodie in the Sacrament (as they call it) of the Altar: is contrarie not onelie to Fayth, but also to naturall reason. For the holy Scripture teacheth vs, that Christ is ascended into heauen, & sitteth at the right hand of God. And also that it was thought conuenient that heauen should containe him, not according to his diuinitie, which is incomprehensible, but according to his humane nature which is circumscriptible, or to bee contained in one place, for he toke not onelie the bodie of man vpon him, but also the passyons of a naturall bodie, and therefore hath his proper place. But if they will nædes haue him present in manie places at once, they must also denie ý he hath a bodie, and consent to the Eutichian heresey, and saie there was a commistion of the diuine and humaine nature, which Athanasius in his Creede denieth, saying: *Neque commistionem passus, neque diuisionem*, neyther suffering mixture nor diuision. Yet of this matter was I neuer so fully perswaded, but that still I had some doubt of it. And now I renounce it, craving pardon of God, for defending that which I alwayes doubted of.

3 Of transubstantiation, and reall presence.

Mar. 16.

Act. 3.

Athanasius in Symbolo.

The number of the Sacraments in the Church, I acknowledge is no more then two, that is to witt, Baptisme, and the Lords Supper, and these two I finde to be instituted by Christ himselfe in the holye Gospell. The other fiue which they adde, which are, Confirmation, Penaunce, Extreame vnction, Order, and Matrimonie: Because I know not where to find them,

4 Number of Sacraments.

them, neither by the inſtitution of Chriſt, nor in the Goſpell or Newe Teſtament, I count them not for Sacraments: for I thinke none to haue authority to make Sacraments but God onely, and therfore thoſe two I thinke to be Sacraments and none other.

1 Prayer to Saints.

They make a great ſtriuing and ſtrugling to maintaine Prayer, and inuocation to the Saints departed, thinking the mediation of our Lorde and Aduocate Jeſus Chriſt inſufficient for vs: This inuocation, I did thinke beeing in that Sinagogue, to bee a neceſſarie and a conuenient thing, although for the ſame I coulde finde no ground in the word of GOD. Yet one thing in the ſame, beeing as I thought then an abuſe, I knewe not howe to excuſe: and that was the inuocation of diuers Saints for diuers purpoſes. As, one againſt the plague, as S. Sebaſtian. An other againſt the toothеake, as S. Appolonia. Another againſt the falling ſickneſs, as S. Chriſtopher, and diuers other. As though almightie God coulde not heare vs but by the helpe of theſe Saints. And thus in calling vpon them, we derogate from the glorie of almightie God. But they ſay, they deſire them but to pray for them, and aſke no other grace at theyr handes. Then woulde I gladly knowe of them why they vſe theſe verſes in theyr office of S. Peter ad vincula.

Solue iubente deo terrarum Petre cathenas,
Qui facis vt pateant cæleſtia regna beatis.

In Engliſh thus,

O Peter looſe as God commaunds, from vs the earthly chayne,
The which to bleſſed mē doſt make, the gate of heauen plaine.

☞ And in a Hymne of the ſame.

Iam bone paſtor Petre clemens accipe,
Vota precantum et peccati vincula,
Reſolue tibi poteſtate tradita,
Qua cunctis cælum verbo claudis aperis.

In

In English thus.

Nowe ſheepeheard good, ô Peter milde receiue,
The vowes with prayer which we yeeld to thee:
By that ſame power which God to thee did giue,
Which mak'ſt the skyes be ſhut, and wide to bee.

One thing I meruaile at, that as yet the aduerſaries beeing in controuerſie, whether the Saints do ſée God or not, and yet graunting that Saints cannot heare the praiers of the liuing but by the ſight of God, why ſo obſtinatly they defende this point? And nowe, whereas before I counted it neceſſarie & conuenient, I count it vaine, and ſuperfluous, and take it for an errour.

Againe, prayer for the deade, is a point of great Religion amongſt them: which Article they ground vpon an other, no leſſe abſurde then it ſelfe, and that is Purgatorie, which Purgatorie I ſée not howe they can defende by Scripture, though they ſéeme contentiouſly to wreſt certaine places of the Scripture, from the true meaning of the ſame vnto theyr owne meaning, and all to defende this groſſe errour of theirs. For they ſay that thoſe ſoules that depart out of this life with anie veniall ſinne, or els with the Reliques of mortall ſinne: muſt néedes bee purged after this life before they can come to Heauen. 6 Prayer for the dead

This is a groſſe error and is taken out of the Poet Virgil, for in that place where hee bringeth Anchiſes, to enſtruct his Sonne Æneas of theyr ſtate in hell, he ſpeaketh on this ſort.

Quin et ſupremo cum lumine vita reliquit *Æneid.*
Non tamen omne malum miſeris, nec funditus omnes *6.*
Corporea excedunt peſtes, penituſque neceſſe eſt,
Multa diu concreta modis violeſcere miris.
Ergo exercentur pœnis, veterumque malorum
Supplina expendunt, aliæ panduntur inanes,

Suſpenſæ ad uentos, aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni,
Quiſque ſuos patimur manes, exinde per amplum
Mittimur Elyſium et pauci læta arua tenemus.

In Engliſh thus.

And alſo when the pleſant life is gone with gladſome light,
Yet euery miſchiefe from thoſe ſoules is not departed quite,
Nor plague of body yet is gone, and ſo it needfull is,
That many things ſhould them deſteine which once haue been
Therfore they ſuffer puniſhment, & for offences paſt, (amis.
They haue their meed, of bluſtring winds, ſome ſeele the bitter
And ſome in botō of a gulfe do waſh their faults away, (blaſt
And ſome with flames of ſcorching fire, for paſſed ſins do pay,
Each one of vs his paine doth feele, and then exempt frō paine,
We walk about theſe pleaſant fields a very little trayne.

This Article therfore with the reſt, is ſuperſtitious, vaine and ridiculous.

7. Workes of Supererogation,

Workes of ſupererogation as they call them, are ſo vaine and fœlish, that I meruaile that wyſemen at anie time will confeſſe any ſuch to bee. For the holie Scripture ſayth, that when we haue done all that we can, we muſt call our ſelues vnprofitable ſeruaunts. Truelie for my part, I knowe not why they ſhould ſo bind God vnto our workes, that if wée do them, he cannot chooſe but ſaue vs. For all that we can do commeth from God, and we are bound to followe, and accept of the good inſpirations of him. But this worde Supererogation, doth ſignifie that the worke which we do, is more then we are bound to do, which taketh awaie the grace of God as the Pelagean doth, and fortifieth our frœwill ſo much, as though it had neuer béen loſt. But truely I think and beléeue our Frée will to be ſo wounded, that not onely it is not able to do more thē we ought, but alſo it can not performe ỹ which we ought to do. Let them of thé aduerſary part contend and wrangle neuer ſo much to the contrarie. The grounde of thys

their

their vngrounded doctrine, is taken out of the Parable of the Samaritane, which toke compassion vpon him, who discending from Ierusalem to Iericho, was wounded by Théeues. For paying the Hoste of the house for his charges, he told him that whatsoeuer he laid out more thē he had giuen him, at his return he would pay him againe. Yet consider they not, that in that Parable our Sauiour exhorteth vs to mutuall loue & neighbourly charitie, and that euery man is bounde to do good vnto his neighbour in time of neede. *Luk. 10.*

They denie that faith is sufficient to iustifie vs in Gods sight, without our owne merits, contrary to the doctrine of the Apostle in his Epistles to the Romaines, and Galathians. For good workes are indeede required at our handes; not as the cause, but as the effect of our iustification. And for this cause workes are required at our hands, to be a testimonie of our Faith, and a cause that other men may giue the glorie vnto God: for our Sauiour saith, *Sic luceat lux vestra coram hominibus, vt videant opera vestra bona et glorificent Patrem vestrum qui est in cælis.* So let your light shyne before men, that they may see your good works, and glorifie your Father which is in heauen. Then is it consequent, that our iustificatiō commeth no waies of our selues, but onely by faith in Christ Iesus. 8 Good woorkes. *Math. 5.*

After this followeth a most ridiculous doctrine, of the Popes Indulgences and pardons, wherein he doth most insolently arrogate to himself, the dispensations of Christ his passion, applying that to the forgiuenes of sins, the forme of which hath an arrogant kind of spéech, as thus. If a man fast one Friday with bread and water, he shal haue *plenarie indulgence*, and if he fast so on another day, his pardon shalbe limit- 9 Indulgences and pardons.

ted for certaine yéeres, as 10000. &c. or some such like, or els *a pena et culpa*. I alwaies thought these trifles vaine, but now I see the blasphemie of them. For it is scant possible to get these great Indulgences, but by wearing a paire of Beades, or a Graine, Medall, Crucifixe, Picture, Agnus Dei, or such like tromperie. It would be too tedious to set downe the manifold kinds of these Indulgences, which al tend to one ende, that is, to the lessening of the vertue of Christ his passion.

10 Images. *Exo. 20.*

The seconde commaundement plainly forbidden vs to make or to haue any grauen Image, or ỹ likenes of any thing to worship it. But the aduersarie excommunicateth them that denie the necessitie of Images in Churches, as it is to be seene in dyuers of their Counsels. For say they, it is lawfull, not onlie to retaine them, but also to worship thẽ. The which if it be not against the seconde commaundement, let them loke vnto it, I for mine owne part do see it, and am ashamed that euer I was so blockish, as to thinke a block or a stone to bee necessarie or godlie, I thought it so once, but nowe I cannot be so perswaded. For he that hath any reason in him to discourse, or sence to perceiue, cannot be so void of reason, or so senceless as to exhibit honor or reuerence to a senceless Image, when the same Image, if it had sence, would not onely refuse that worship, but also would willingly fall downe to worship or adore the workman that made it.

11 Communion in both kinds

They hold and defend that the Laye people may not receiue ỹ Communion vnder both kinds, which doctrine is repugnant to ỹ institution of Christ. For he said vnto thẽ that were present with him at hys last Supper, Take and eate, and drinke ye all of this. For though the aduersary say, that the Laye people haue

haue not the priuiledge to receiue the Cup, because the Apostles who onely were present at that supper were Priestes, and not Laye men: it holdeth not, for by the same reason, a man may also barre the Laye people from receiuing of either kinde, for ỳ Apostles were Priests, and only present at the Supper, ergo it is vnlawful for any to be pertaker of that Supper but onlie Priests. And yet Christ himselfe in another place saith, Vnles you eate my flesh and drinke my blood, you shall haue no life in you. *Ioh.6.* And these words he spake not only to the Apostles, but *Turbis Iudeorum*, to the company of the Iewes, and therfore I count their dealings iniurious to the people, their doctrine blasphemous, & their prose to no purpose.

Finallie, all such Articles, which are repugnaunt to the word of God: I vtterly refuse, as in speciall, the Seruice in an vnknowne tongue, the prohibition of the reading of Scriptures to the Laye people, the forbidding of the translation of the same into a vulgare tongue, Pylgrimages, Vowes, and to conclude, all such Articles, as are contrarie to the Articles of Religion, set downe by publique authoritie, I do vtterly renounce and abiure: and on the other side, I do willingly, and without compulsion, and gladly with reuerence, receiue, embrace, and freelie profesle, the layde Articles set forth by publique authority, as doctrine without superstition, and most agréeable to the word of God. 12 Dyuers other Articles.

Thus haue I generally recanted mine errours in matters of Religion, and nowe, will I accuse my selfe and my dealings, touching my disobedience towards my Soueraigne the Quéenes most excellent Maiestie. I haue most stubbornly and wilfullye transgressed her Maiesties Lawes. Knowing first the offence of going beyond the Seas, and yet caring

not for that, I proceéded further, and willinglie was priested at Rome. Thirdly, maliciouslie I came into my Countrey, with a will to seduce her Ma. Subiects from the true and sincere Religion, and make thē subiects to that tyranny, vnto the which I was my selfe subiect. Then being banished, I returned againe into my Countrey, with the same intent that I came in first, and for these great faultes of myne I am most hartily sorrie, and in the bowels of Gods infinite mercy, I desire all them, that any waies by my meanes haue bēene deceiued, & dw nowe repent, to forgiue me. Likewise those that haue not as yet their harts moued by my example, to forsake theyr errours, and amend their opinions.

Thus first of all I aske forgiuenes of almightie God, whom like a most ingratefull & wilful wretch, I haue most grēeuously offended. First, in abusing his gifts, which of his fatherly goodnes he had bestowed vpon me. Secondly, in refusing and reiecting his holy inspirations. And lastly, by prouoking others to offend by my example. And all this haue I donne, not like vnto them, vnto whom our Sauiour promiseth a milder iudgment in the latter day: but like vnto them of whom S. Paule speaketh: Which *Rom. 1.* when they knew God, did not honor him as GOD was to be honoured, and therfore my damnation had bēene the greater if I had persisted. But seeing that it hath pleased him, which hath preserued mee from my Mothers, wombe to call mee to his wonderfull light, I desire you all that are hēere present, to giue him thankes for the same: for there is more ioy in heauen before the Angels of God, for the conuersion *Luk. 15.* of one sinner, then for 99. iust persons which neede no repentaunce. Desiring also his diuine Maiestie, that he would not remember mine olde wickednes

and

and follie: for if he would enter into iudgment with his Seruants, there shoulde none be iustified in hys sight. But that he would think on the passion of our Sauiour Iesus Christ, by the which hee hath most mercifully redéemed mee, desiring him also, that it hath pleased his diuine Maiestie, to call mee to the light of his trueth: so it woulde please him to bring al them which now do liue in blindnes, to the same. Secondly, with humble hart I aske forgiuenes of the Quéenes Maiestie, most humbly submitting my selfe to the mercy of so godly a Prince, whom when she called her Subiects to their duetie & obedience, not by seueritie and rigor of the Law, but like a pittifull mother, by mercie: I haue not onely not heard her, but also, (with sorrow I speake it) I haue contemned and set light by. *Psal.143*

Lastly, I aske forgiuenes of you that bee héere present, in whom I thinke that I sée all my Countrymen present: desiring you to forgiue all such offences, as I haue committed against GOD, the Quéenes Maiestie, and against you.

God saue the Queene.

Me ita sentire sicut scripsi testor Deum.

Guilielmus Tedderus.

THE
Recantation or ab=
iuration of Anthonie Tyrrell:

(ſometime Prieſt of the Engliſhe Colledge in Rome, but nowe by the great mercie of God conuerted, and become a true profeſſor of his word.) Pronounced by himſelfe at Paules Croſſe, after the Sermon made by M. Pownoll Preacher: the eight of December. 1588.

IERE. 31. verſe, 19.

Poſtquam conuertiſti me, egi panitentiam: et poſtquam oſtendiſti mihi percuſſi femur meum.

After thou haddeſt conuerted me (O Lord) I did repent: and after that thou hadſt ſhewed me the grauitie of my ſinne, I ſtroke my thygh for ſhame.

Séene and allowed according to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode and VVylliam Brome.
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IERE. 31. verse 19.

Postquam convertisti me, egi paenitentiam: et postquam ostendisti mihi pertigi femur meum.

After thou haddest conuerted me (O Lord) I did repent: and after that thou hadst shewed me the grauitie of my sinne, I stroke my thygh for shame.

Scene and allowed according to the order appointed.

AT LONDON,
Printed by Iohn Charlewoode
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1588.

To the Christian Reader.

MY Recantation made at Paules Crosse the day & yere aboue written, is nowe published. I thought it expedient (good Christian Reader) to set out together withal, this short discourse by waie of Præface, for these respects which followe. First, that I might make a supplie of such necessarie points, which at the time of making my Recantation, (hauing but halfe an howre allowed me) I was enforced to omitt. Secondlie, that euerie good man, vnto whom the viewe of my recantation shall come, might thorowlie be satisfied of my vnfained meaning in the performance of this action: the which as it concerneth the euerlasting health or detriment of my soule, so of all other mē I were most miserable and wretched, if I should anie waies be infected with hipocrisie or dissimulation. Thirdlie, that I might the better stop the slaunderous reports of the aduersarie whom I haue forsaken, whose pens and speeches (I am sure) will nowe bee so much the more vehement & sharpe against me, by how much I am miraculously escaped and deliuered from them, who no doubt wil seeke to obscure the glory of God in this his wonderfull and prouident worke, and to defame me for the furtheraunce of their owne cause, all that they can.

These respects mooued me to adde some-thing more for the perfectyng of the thing, that neyther that which I had purposed to haue spoken, might be

vnſayd,the Reader better ſatisfied, and the aduerſarie ouerthrowen.

As concerning the firſt poynt, wheras I could not in ſo ſmall a portiō of time,ſet downe the cauſes that mooued me firſt to forſake the Pope,to ſuſpecte his religiō,to make my vnfayned ſubmiſſiō vnto her Maieſtie,together with the cauſes that brought me back againe: what the ſhortnes of time then forced me to omit, heere now I haue ſupplyed by my penne.

The firſt and principall thing that mooued me to forſake the Pope,and to contemne his religion,(next vnto the great mercie and prouidence of almightie God) was his notorious trecheries & vngodly practiſes, againſt our moſte gracious Queene and Soueraigne: vnto the happie conſideration wherof I came not,vntil ſuch time as it pleaſed God to ſtoppe me of my courſe, (which was in raunging vppe and downe her Maieſties Realme,in ſowing the ſeed not only of falſe doctrine, but alſo of ſedition and rebellion)and bringing me into priſon,for as it is written, *Tribulatio dat intellectum, Tribulation giueth vnderſtanding:* & finding my ſelf within the daunger of her Maieſties lawes: I began better to conſider the cauſe and quarrel that I had taken in hand, remembring that ſaying of *Cyprian: Non pœna ſed cauſa facit martyrem*, that is *Not the payne but the cauſe maketh a Martir*. I found that my cauſe did more concerne the Pope then any Religion, and that rather I was to be conuicted for matter of high Treaſon, then to be perſecuted with any extremitie for matter of meere conſcience: For that all the world knoweth, that her Maieſtie neuer did put any to death for matter of meere conſcience or Religion.

In the conſideration of my cauſe, which cheefely was for the defence of the Pope: I remembred how

Pius

Pius the 5. had excõmunicated her Ma. & remoued ſo many of her ſubiects frõ their dutiful & natural obedience, as ſtoode perſwaded of the authority of his accurſſed cenſure: the which (to ſpeak truly) my conſcience alwayes deteſted, & hardly could my ſtomack be brought to dygeſt ſuch an vnſauourye pill, vntill ſuch time as by falſe perſwaſion, I was cõtaminate altogether. Beeing therfore (as I ſayd) brought by the prouidence of God into priſon: I came into this happie conſideration, that the defending of the Pope his quarrell: would rather make me a Traitour then a Martir, & that my cauſe would ſooner prooue high Treaſon, then true Religion. For remembring the cauſe and effect of the Pope his excõmunicating of her Maieſtie: I found it was nothing els, but to diſpoſſeſſe her of her Crowne & Royaltie, & that Doctor *Moorton*, a man of little learning, and leſſe Diuinity, after that he cãe into *England* to publiſh the ſame, who trauelling all the North partes: gaue authority generally vnto all the Prieſtes, to perſwade her Ma. Subiects, as well in *foro conſcientiæ*, as in *foro exteriori*, (as they tearme it) to withdrawe their naturall obedience from their Prince, and to prepare them ſelues for rebellion. What effect this Excommunication wrought: the ſequell declared by the Northen rebellion. I remembred alſo, that Pope *Gregorie* that ſucceeded him: dealt a great deale more ſubtilly, & more dangerouſly then his predeceſſour, for wheras Pope *Pius* had excommunicated her Ma. openly: *Gregory* the 13. diſpenſed with all Papiſts, that it might be lawfull outwardly to profeſſe obedience, and to acknowledge her Ma. their lawfull Queene & Soueraigne: and yet inwardly to retayne a traiterous minde, and to practiſe all the tretcheries againſt her that they can. Examples of this matter I need not produce: the ac-

tions and confeſſions of ſuch as haue been executed for their treaſons, can well witnes. I conſidered more ouer, the ſending of *Saunders* into *Ireland*, with a com pany of ſtrangers for an inuaſiō, & how that *Stukeley* had beene imployed to the ſame purpoſe, had he not been as falſe to the Pope, as he was to his Soueraigne. Theſe & the like conſiderations, at what time I was firſt committed pryſoner into the Counter, made me to ſuſpect mine owne cauſe, & quarrell that I had taken in hand, and God aſſiſting mee with his grace, I humbled my ſelfe, and did write a Letter of ſubmiſſion vnto an honorable Counſeller of this Realme, vnto whom I dyſcouered my knowledge of ſuch vile & horrible practiſes, as I did knowe to be intended againſt her Ma. and the ſtate. I diſlyked the Pope & his Religson, that noſeled men vp in ſuch abhominable treaſons, and deſired to be better enſtructed in matters of faith and ſaluation, and that I might come vnto a more true and godly profeſſion, then before I was brought vp in. My petition was fauourably accepted, I was not only pardoned mine offences: but I was alſo reſtored into grace and fauour: And thys was the firſt time.

Thus hauing declared the firſt & principall cauſe, that moued me to forſake the Pope and to exchange my religion: I ſhall in a woord or two ſet downe the cauſes that made mee to fall backe againe, the which (next vnto the prouidence of almightie God, that ſo had appointed it) was, as I breefly repeated in my recantation, my corrupt affection: For hauing all the dayes of my life been trayned vp among Papiſts, enſtructed in their Schooles, and hearing continuallye their Sermons, reading their Bookes, and giuing my minde little or nothing vnto the ſtudie of holy Scriptures, refuſing alwayes either to heare or to read any

thing

thing that might contrary my firſt conceiued opini-
on, and hauing all my freendes & acquaintance of the
Papiſts parte, thinking that I ſhould be left deſolate
and naked when I were departed from them, and ha-
uing more regard vnto the ſhame & obloquie of the
world, for altering my religion, then vnto the teſtimo-
ny of a good conſcience for my godly and wel doing,
and not being ſo thankfull vnto almightie God for ſo
great a benefit receiued, as I ought, or ſo carefull to
preſerue my ſelfe from the daunger of falling into the
like offence agayne, not hauing my ſoule thorowlye
clenſed from the dregges of corrupt affection: And
falling into the companye of ſuch, as I could not bee
but greatly endangered by them, partly by perſwaſi-
on, and partly by flatterie, partlye by fayre promiſes,
& partly by intreaty: I was at the length ſo bewitch-
ed, as (forgetting my dutie vnto God, my allegeance
vnto my Prince, and looue vnto my Countrey) I con
diſcended to returne vnto the Pope agayne, and then
God with-drawing from me his grace: I was not ſo
well minded before, as I became nought & corrupt
afterward, nor did not ſo well acknowledge a truthe,
ſhew a repentaunce, and make a ſubmiſſion: as I en-
deuoured afterward to heape lye vpon lye, in ſlaun-
dering of my ſelfe, in defending the Pope, and in vn-
dooing of all the good which before I had doone. In
the which minde, after that I had framed an Epiſtle
vnto her Ma. for to excuſe the Pope, his Seminarie
Prieſts, and to father ſlaunders on my ſelfe & other
men, and had written an Apologie and other Libels
to that effect, I was ſpeedilie conuaied out of the
Realme, thinking firſt to haue trauailed to *Rheames*,
and afterwarde to *Rome*. And directing firſt my
courſe into *Scotlande*, (for that I feared to finde anie
ſecure paſſage at any Engliſh Porte) I came to *Leeth*

of purpoſe, there to take ſhypping for *Fraunce*, but finding no paſſage readie, I tooke the next opportunitie offered mee in a Flie-boate to *Hamborough*, in the which after I had ſayled fiue or ſixe daies, and comming neere vnto lande, behold, there happened ſuch a ſuddaine tempeſt & ſtorme, that neither Maiſter Mariner, or paſſenger, thought euer that hee ſhold haue eſcaped drowning. I ſeeing the imminēt perrill and danger, I called to memorie the dyſobedient fact of *Ionas*, who beeing commaunded of God to goe vnto *Niniuie*, tranſported himſelfe towardes *Tharſis:* who with the like tempeſt was puniſhed of almightie GOD for his tranſgreſſion; I applyed the example vnto my ſelfe, I thought I had greeuouſlie offended in forſaking my Countrey, & falſifying my faith vnto GOD and my Prince. I vowed, that if it would pleaſe God to deliuer mee from that preſent danger, and to ſaue the whole company that they might not perriſh for mee, I woulde deſiſt my purpoſed iourney, and returne againe into Englande with what perril ſoeuer. To be ſhort, it pleaſed God to heare my petition, wee came ſafe to *Hamborough*, where after I had remained awhile, I repayred vnto her Ma. Comiſſioners that were come thether, who can beare witnes of my repentaunce. Not long after, I came back of mine owne accord into England, and ſubmitted my ſelfe vnto her Maieſties mercie. Her highnes graciouſlie pardoned mine offence, and ſo was I reſtored vnto grace againe, and this was the ſecond time.

Good Lord, what ſhould be the cauſe of my fall againe? *O altitudo diuitiarum ſapientiæ et ſcientiæ Dei. O wonderfull depth of Gods profounde Iuſtice and iudgmnts.* My time was not yet come that I was to bee called effectuallie, ſomething yet remained that God would

would haue perfected and doone, for the further aduauncement of his glorie, for the which hee permitted me to fall more miserably thē before I had done. And like as *Peter* became worse & worse in the denying of his Maister, and neuer repented him vntyll Christ looked backe vppon him againe: euen so became I worse then euer before I had beene, and was past all hope almost of repentaunce, had not Christ looked backe vppon me in the very last moment of time: for being fallen into the peruersitie of my former opinion, neither feare of death, shame of the world, long imprisonment, could once alter mee, but if I had beene called vnto my tryall anie time within halfe a yeere after, I had I thinke, died as obstinatlie as anie before me had doone. Howe it pleased God at the last to conuert me, I haue set downe in my recantation, I neede not heere report it againe, & thus much I thought good to make a supplie of that, which if time had permitted me, shoulde haue beene deliuered at such time as I made my publike recantation: the which once I had thought altogether to haue concealed, but that I remembred, that *Secretum Regis abscondere, bonum est, opera autem Dei reuelare, honorificum*: that is, *To conceale the secret of the King, is a good thing, but to manifest the wonderfull workes of almightie God, is a most honorable thing*. Now come I to the second cause, to giue thee (Gentle Reader) a fuller satisfaction, that my former recantation hath beene doone without all hypocrisie or dyssimulation.

As my recantation was publicke, and before an honourable, worshipfull, and woorthy assembly, so I hope that their harts were so mooued, that most of them wete enclined vnto pittie & compassion, howbeit, such as heard me not, & shall onely peruse this

dombe Letter. I knowe not howe they may ſtande perſwaded of my true and faithfull meaning, and the more hardlie they may be incenſed againſt me, when perhaps they ſhall heare of my former Lybelles and Letters written in the defence of the Pope, and all Seminarie Prieſts, at ſuch time as I was returned vnto the Pope again; that hauing written ſo vehemētlie in their behalfe, in reproofe of my ſelfe and myne owne confeſſions, with proteſtations that all that I had doone, was but in deepe hypocriſie & dyſſimulation: and now affirming the cleene contrary, may yet ſuſpect me of double dealing, and ſtand in doubt what to beleeue. For if I did ſaie true then, I muſt diſſemble now: and if I ſaie true now, I coulde not but write falſhoode then. For thy better ſatisfaction in this point (good Chriſtian Reader) leaſt thy good opinion of mee might be carried awaie by the fraudulent practiſe of the enemie againe, I haue ſette downe the true cauſes that moued me firſt to reiect the Pope, hoping that they be ſuch, as no honeſt or good man may denie them: which beeing found to be true in the ſight and knowledge of euery man, I leaue it then for the indifferent Reader to iudge, whether I had iuſt cauſe to forſake the Pope as I did, & whether I haue written anie ſlaunder againſt him. His doo ings beeing far worſe then that I haue alreadie ſpoken, and whether I had good cauſe to ſuſpect his religion, ſith that our Sauiour ſaith, *That euerie Tree is knowne by his fruite*, and the fruites that the Pope yeeldeth, beeing nothing els but horrible practiſes and Treaſons, I ſee not but that the Tree (as I ſaid in my recantation) together with the body and braunches, is to be hewen downe.

As for my Lybels and writings that I haue penned and made in his defence, the more they rome

with

with proteſtations, the more a wiſe man hath cauſe to ſuſpect them; for ſurelie they come all from that foule ſpirit which firſt was throwne out, and beeing returned againe, he brought ſeauen worſe then him ſelfe to hold more ſure poſſeſſiō. But conſider (good Chriſtian Reader) the wonderfull power and mercy of almightie GOD, in this one onely thing. Had I beene aſſured that I had ſetled my former fayth and Religion vppon a ſtable grounde, had not my conſcience cryed out againſt mee, at what time the finger of GOD did effectuallie touch mee, woulde I (thinke you) after that I had wilfully forſaken the fauours and mercies of my Prince, the libertie of my Countrey, the poſſibilitie of preferments, and after I had ſo deſperatlie committed my ſelfe vnto the open ſhame and obloquie of the world, to the daunger of death, & in the extreamitie of ſicknes when I could hope for no life, haue repented mee of that which I had doone, and make ſuch a dietion of my faulte, & ſuch a publique recantation as I haue doone, verilie I thinke no wiſe or reaſonable man woulde euer thinke it; and therfore, if this be not a ſufficient and a ſtrong argument to prooue my vnfained repentaunce, I can but crie with the Prophet, *Iudica me Deus, et diſcerne cauſam meam, Iudge me O Lorde, and dyſcerne my cauſe.* I can but referre the matter vnto thee heauenlie Iudge, that in the latter day muſt iudge me and all man kinde: and thus much touching the fulnes of ſatisfaction.

Now laſtlie I thought good to ſette out this Præface for to encounter the enemie, who as I heare, hath publiſhed in Print my former Lybels, ſubſcrybed with mine owne hande, for the which I giue by theſe preſents al the world to vnderſtand, that whatſoeuer I haue written heeretofore in the defence of

the Pope, it hath beene in the time of my seduction, in the zeale of Papistrie, and therefore those wrytings are not to bee regarded of anie wise or godlie person. And truelie the Papists haue deceiued thē-selues in the publishing of those Pamphlets: for, if Charitie coulde not haue perswaded thē to conceale them, me thinkes that policie shoulde, for they doe but minister matter vnto me to aunswer them, wherin I shall be constrained to lay open their nakednes, which otherwise I thought to haue couered, & they heape moe coales on their owne heads then they bee aware of. I saie no more at this time, vntill I vnderstand further what they haue doone. And thus hauing absolued so much as I thought necessarie to ad by waie of Præface, I doe referre thee (gentle Reader) vnto the Recantation it selfe, crauing pardon if I haue troubled thee ouer long. From my chamber at S. Katherins the 31. of December. *Anno. Domi.* 1588.

Your penitent Countryman and
Wel-willer in the Lorde,
Anthony Tyrrell.

The

The recantation or abiuration of Anthonie Tyrrell: &c.

COnsidering the notorious & outragious trespasse, after so many mercifull remissions, that not many monthes passed, I publiquelie committed at this place (right honourable, worshipfull, and welbeloued) in the dispersing of certaine infamous Lybels, to the great dishonor of almighty GOD, contempt of true Religion, displeasure of my Prince, scandall and offence vnto all good and godly Christians, reioycing of Gods enemies, and mine owne eternall rebuke and infamie: I was a feard least that my name for ever had béene blotted out of the Booke of life, and that no place had béene left mee in thys world for true repentance.

But beholde, such hath béene the effect, as I hope, of some mens good prayers, such hath béene the great fauour shewed me, in the tolleration of my leude and haynous fact, such hath béene the exceéding clemencie of my gracious Prince and Soueraigne: but aboue all, such hath béene the infinite mercie of almighty GOD, in the renuing and perfecting this act of my conuersion, that I doo not onely inwardlie féele an assured hope of Gods euerlasting pardon & forginesse, but outwardly also, I séeme to sée a most com-

forable resemblaunce that all you, which haue had iust cause to hate and contemne me, will yet be mooued with compassion.

May it please you therefore to vnderstande, that I am come hether (as GOD is my witnes) not of anie compulsion, or for feare of any temporal punishment, or hope of worldly preferment: much lesse induced thereunto by anie false hypocrisie or dissimulation, but onely the free mercy of almightie GOD so mouing me to confesse my fault, to craue forgiuenes, to renounce those errors that I haue holden & maintained from my childhode, of the Sinagoge of Sathan (I meane of the Church of Rome) and to reunite my selfe vnto the auncient Catholique and Apostolique Church of Christ, whereof this Church of England is a part, being purged and reformed of all heresie, Idolatrie, and superstition.

But, least you shoulde mervaile by what wylfull follie I was seduced, or rather by what madnes I was moued to fall into that Apostacie, hauing twise before renounced the Pope, that I woulde so impudentlie returne vnto him againe: To yeld you some satisfaction in that point, these may bee also to lette you vnderstand, that the cheefest cause, as nere as I can coniecture, was the wonderfull prouidence of almighty GOD, who suffered mee to fall into ỹ profound depth of all iniquitie, that the bottomles depth of my extreame miserie, might call and cry for succor and helpe vnto the bottomlesse depth of Gods infinit mercie, and that out of that huge heape and masse of sinne, shame and confusion, wherein most miserablie I had enwrapped my selfe, he might pick out matter for to set forth the honor and glory of his holy name. For such is the goodnes of almightie God, that he sufferethe no euill so great to be committed, but that hee

worketh out some great goodnes of the same, eyther in shewing his iust iudgment and iustice in the punishing of sinne, or his exceeding mercie and clemencie in the pardoning of sinne, or his omnipotent power, that he alone out of such euill causes, is able to produce these notable and good effects.

Perhaps also he would that I should be an example vnto other men of his iustice and of his mercie: of his iustice, that no man presume of his owne power and strength, least that he fal as miserably as I haue done: of his mercie, that no man dispayre, bee hys offences neuer so greeuous and manie, for were hee drowned and dead in sinne, GOD is able to reuiue him againe (as hee hath done me) whose name bee praysed for euermore.

Let me yet if you please, adde another cause which more properlie concerneth my selfe, which was mine owne peruerse and corrupt affection. For beeing by the great mercie of almightie God, safely brought out of Sodome, and that mine eyes were opened, & that I did behold & see the manie deformities of ỹ Church of Rome, yet corrupt affection, brought mee to giue eare vnto false perswasiõ, and false perswasion made me most miserablie with Lots wife to loke backe againe. For hauing beene brought vp all the dayes of my life in Papistrie, and trained in the Schooles of the Papists, whereby my knowledge was greatlie peruerted with the groundes of their Religion, it could not be, but that I must needes bee infected with a great contagion, and according vnto the saying of the Poet: *Quo semel est imbuta recens, seruabit odorem testa diu*: With what liquor a new vessell first is seasoned, of the same it will haue a taste a long time after. So, my vessell, hauing in mine infancie euen to these late yeeres, beene filled with no other liquor *Horat.*

then that I had drunke out of the Church of Rome, I was the more easily corrupted when I did fall into the companie of Papists againe. And not being so thankfull vnto almighty GOD for the benefite of his grace as I should, nor so carefull to conserue my selfe from the danger of sinne: out of one sin GOD suffered me to fall into another, insomuch as *peccatum* for ỹ most part *est causa et pœna alterius peccati*: one sin is the cause and punishment of another: and beeing fallen into an extreame obstinacie, with what furious madnes I came hether vnto the Crosse, it is not vnknowne, howe héere I behaued my selfe, there were many eye witnesses, from hence I was carried vnto Newgate, where I gloried in that I had done, from thence vnto the Counter in Wodstréet, where I remained twentie foure wéekes close prysoner in that obstinacie, that no perswasion or good entreatie could conuert me: in so much as if in all that time I had béene called vnto my tryall, as many of my qualitie and condition haue béene, I thinke verilie that I had ended my life as obstinatlie as any of them. *Sed nouit Dominus qui sunt eius*, GOD knoweth who are his chosen, and whome God hath determined to saue, no man can take from him.

Behold, I was during the time of mine imprysonment, visited by ỹ hand of God with an extreame sicknes, I languished of the infirmitie vnto the verie death: for, so manie as did beholde me in my greate maladie, thought that I shoulde neuer haue escaped with life: at that time, I hadde all the consolations and comforts that Papists could yéeld mee, and some that shal be nameles, comforted me with the Popes pardons & Indulgences, saying: that I was a happy man, and that my name should be memorable among the Papists when I were dead and gone.

But

But all these consolations at that time, coulde nothing at all comfort mee: I remembred what was written; *Maledictus homo qui confidit in homine*, Cursed is hee that putteth his trust in man, and hath not his confidence in God alone. It pleased ỹ Lorde to touch me with remorse, I lifted vp my soule vnto Iesus Christ the Sauiour of mankind; I cried with the Prophet Dauid, *Peccaui*: and behold, *Transtulit Dominus peccatum meum*, God hath pardoned & forgiuen me my sinne: and therefore I may verie well conclude with the Prophet, and say: *A Domino factum est istud, et est mirabile in oculis nostris*, Thys is the Lords dooing, and it is meruailous in our eyes.

Thus haue you heard a breefe confession of my fault, the causes of my fall, and the wonderfull mercy of almightie God in raysing me vp againe. May it please you with the like patience, to fauoure mee in hearing of the rest, and I shall dispatch it with al the breuitie that I can.

And first of all as touching mine errours that I haue to renounce. I must confesse that I did neuer holde any in perticuler, but those generall groundes of false doctrine which all Papists for the most parte do holde, which for that they are many and almoste innumerable, I knowe not better where I may begin then by setting the Axe vnto the roote of ỹ Trée, that euery Tree that bringeth not forth good fruite, together with the body and braunches may bee hewen downe.

The Trée of all iniquitie is the Pope, the roote from whence springeth all false doctrine, heresie and sedition, is his vsurped Primacie. For, whilst hee may gouerne like a God vppon earth, hee forgetteth that there is any God in heauen. Hys pryde in thys point is to intollerable, for he clymeth with Lucifer

aboue the Heauens, insomuch as the saying of the Prophet Esay may very well bee applyed vnto hym, which although it be meant of Nabuchodonozor, yet is it not vnproperly applyed vnto this his Colen Germaine, the wordes are these: *Ascendam super altitudinem nubium, et similis ero altissimo*: I will ascende aboue the height of the Clowdes, and I will bee like vnto the most highest. Who ascendeth aboue the Clowdes if not the Pope, who extendeth his authoritie aboue the Heauens? Dooth not hee alone canonize Saints? Doth not he alone make Martyrs, bee they neuer so rancke and wicked Traytors? He maketh himselfe coequall with GOD, in forgiuing and pardoning of sinne, hee alone hath power and authority to censure the holy Scriptures, for they are not Canonicall without his making: they may haue no other interpretation but of his allowing. His Decrees, Definitions, Traditions and Ceremonies, are of equall credit with the holy Scripture, for wee are bounde to beleeue them vpon paine of damnation, as well as the other. Hee alone hath the keeping of the Churches Treasure, which, as they say, consisteth of the merits of Christ and of his Saints: wherein hee committeth an horrible blasphemie, to make the Saints coparteners with Christ in the act of our Redemption. What shall neede many wordes, he is the contayner of all trueth, he cannot erre, so that the resolution of the Papists fayth doth depende vppon the Pope alone. If any Papist do obiect and say, that I say vntruelie, for that they grounde their Fayth vpon the definition of the Church, I woulde but aske them what Church they meane, surely they meane not the vniuersall Church of Christ, but the particuler Church of Rome (if that may be called a Church that is infected with so great a contagion) and who I

pray

pray you is the Gouernour and Ruler of ỹ Churche but the Pope alone? As for the Generall Counsels whereof they bragge so much, it is a most vaine and friuolous thing. For no Counsell can be called without the Popes commaning, and no Counsell can bee of authority without his confirming: so that the full resolution of any doubt in doctrine dependeth vppon the Pope alone, be he neuer so vnlearned, neuer so wicked a man.

O vnhappy Church that resteth vpon such a one. From hence proceeded all my errours in doctrine whatsoeuer: for, whilst I grounded my fayth vppon the authoritie of the Pope, I had small regarde or none at all vnto the holy Scripture, I cared not although I wanted prowes for my doctrine out of the worde of GOD, it was sufficient that I coulde say thus it is set downe by the Pope, thus wee muste beleeue: and therefore the Popes Diuinitie may well be called positiue, for it is set downe after his owne fashyon. From hence, proceeded my error of ỹ Masse, that it was a sacrifice propitiatorie for the quick and the dead. From hence, my error of transubstantiation, that the Sacrament of the Lords Supper was to be administred vnto the Laie people vnder one kind, That the publique seruice of the Church was to be celebrat in an vnknowne tongue. That there were fiue Sacraments more then euer Christe did institute. From hence, procéeed my doctrine of Purgatorie, Pardons, Prayer for the dead and satisfactions. From hence, inuocation of Saints, worshipping of Images, and Pylgrimages did procéede, with many other absurdities too long héere to repeate. Let it suffise, I beseeche you, that in one worde I renownce the Pope and all his doctrine, who for that hee hath mounted so high with the King of Babylon,

it cannot be but that the like pryde wil haue the like like fall, and therefore I wyll recyte but hys fall, and there I will leaue him. It followeth in the Prophet, *Veruntamen ad infernum detraheris, in profundum lacꝰ*, Notwithstanding, thou shalt be drawne downe to hell vnto the bottome of the Lake: from the which good Lorde deliuer mee and all good men. And thus much of my errors that I do renounce.

Hauing by Gods prouidence emptied my vessell of this vnsauorie liquor, may it please you in a word to vnderstand, what liquor I haue receiued in, (for as the Philosopher sayth: *Non est vacuum in rerum natura,*) The liquor therefore that I haue receiued surely is no other, then that which I haue drawne out of the pure Fountayne of Gods most holie word. And I beleeue that all things necessary for mans saluation, are sufficiently contained in Gods most holie word, and that no man is bound to beleeue as an Article of hys Fayth, any other doctrine then is expressed in holy Scripture, or by necessary consequence may be deduced out of the same. And because I would not seeme to be carried from hence forth wyth anye particuler spyrite, I do firmely assent vnto all those Articles of Religion which haue beene set downe by the common consent of the learned Clergie of thys Realme, vnto the which, for that I do find them in all poynts agreeable vnto Gods most holy worde, I haue most willingly subscribed, and shall defend them God wylling, against all the aduersaries whomsoeuer. And thus much as touching my present beleefe of doctrine.

Nowe lastly it remaineth, that I do aske particuler and publique forgiuenes according to the persons against whom, and according to the quallitie of the offence wherein I haue offended. And heere I

must

must confesse to the greater honor of almighty God, that I haue had manie and vehement temptations to hinder me from this action of repentaunce, but the temptations beeing but worldly and fleshly, with the sword of Gods spirit I haue cut them a sunder vnto nothing, and against the shame of the worlde I haue learned to say, *Melius est confundi in hoc sæculo, quam in futuro,* Better it is to be confounded in this world, then in the worlde to come. And against pryde and haughtines of minde, (the which temptations dyd much molest me) I haue learned to say with Augustine, *Melior est in malis factis humilis confessio, quam in bonis, superba gloriatio*, Better it is when a man hath doone euil, humblie to confesse his fault, then proudly to vaunt of any good deed. And rather I had with the penitent Publican confesse my selfe an open sinner, then with the proude Pharisey to proue my selfe a lyer.

I do therefore in all humilitie prostrate my selfe first before the mercy seate of the omnipotent Maiestie, craving pardon and forgiuenes from the bottom of my hart for my many sinnes and offences. Secondly, of the Queenes most excellent Maiestie, my gratious Lady and dread Soueraigne, whose great mercie and clemencie towards mee, I haue ouermuch abused. First, by liuing fifteene yeeres beyonde the Seas among her Maiesties professed enemies, and foure yeres hauing beene of the Romaine Seminary, from whence I was sent by the Pope and the Iesuites into this her Maiesties Realme. Eyght yeeres I haue conuersed and raunged vppe and down within her Maiesties Dominions as a Seminary priest, (except some small time that I had beene in pryson) to solwe the seede of sedition & of falle doctrine, and to gaine as many of her Maiesties Subiects vnto the

Pope as I coulde. Yet muſt I proteſt that I coulde neuer in my life be induced to conſent vnto any treacherous practiſe againſt her Maieſties perſon, and that alwaies it greeued mee, when I did heare her Maieſtie miſtermed, or vnreuerently ſpoken of at anie time. I muſt confeſſe that I was priuie vnto a great part of the Treaſon of Ballard and Babyngton, and I diſcouered my knowledge thereof vnto an honorable Counſeller of this Realme: but, after that I was fallen vnto the Pope againe, for the ſauing of his credite and his Seminarie Prieſtes, I denyed all againe, and therfore I dow craue of her Maieſty pardon and forgiuenes againe and againe.

Thirdlie, I aſke forgiuenes of the right reuerend Father in God, my Lord Archbiſhoppe of Canterburie his grace, for that I haue abuſed his fatherly gwdnes with deepe dyſſimulation.

Fourthlie, I moſt humblie craue pardon and forgiuenes of ỹ right honorable my eſpeciall gwd Lord, the Lorde high Treaſurer of England, whoſe godlie expectation of me, by my ſiniſter and leude dealinges I haue ouermuch abuſed, and yet his honor alwaies recompenſed myne euill with gwd againe.

Fiftly, I craue pardon and forgiuenes of this honourable, worſhipfull, and worthy aſſemblie. Finallie, of all the world, and eſpecially of all my déere and louing Countreymen, and thoſe whom I haue anie manner of waies deceiued with anie corrupt or peruerſe doctrine, praying GOD to conuert them as he hath conuerted me, that I with them, and they with me, may liue together in the Kingdome of Heauen. Moſt humbly beſéeching you, right honorable, worſhipfull and the reſt, to open the bowels of your compaſſion to me, and that you wold not ſo much reſpect what manner of man I haue béene, as to conſider

what

what nowe by the grace of GOD I am, and by the same grace shall so continue.

If it may please you to vouchsafe me this my first petition, that euer I requested at your hands in this publique manner, I shalbe so carefull by Gods grace to conserue so great a benefite, as I hope neuer to trouble you in the like againe.

It pleased GOD the last Sunday, to reioyce your harts at the conuersion of a sinner, which ioy that then was made, did represent the ioy in Heauen. I hope that he shall reioyce your harts againe to day, and I pray God you may so reioyce your harts euery day, vntill wee come vnto that compleat and perfect ioy, where we may ioy for euer, and say, *Hæc est dies quam fecit Dominus, exultemus et lætemur in ea*, This is the daie which the Lord hath made, let vs reioyce & be merrie therein. God that hath enclyned my harte vnto repentaunce, I hope wil also encline your harts to yelde forgiuenes. To his Maiestie, being three persons in Trinitie and one in vnitie, be all honour, prayse, glorie and dominion, bothe nowe and euermore. Amen.

God saue the Queene.

Hæc omnia superscripta vere et non ficte, ex animo et cordæ fuisse dicta, testis est mihi Deus: manuque propria sunt exarata.

Anthonius Tyrrell.